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PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal
of Spiritual Life

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PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Humanity "

Vol. XXIV April 1990 No. 3

PRAYER

यं वैदिका मन्त्रदृशः पुराणाः
इन्द्रं यमं मातरिश्वानमाहुः ।
वेदान्तिनोऽनिर्वचनीयमेकं
यं ब्रह्मशब्देन विनिर्दिशन्ति ॥ १ ॥

शैवा यमीशं शिव इत्यवोचन्
यं वैष्णवा विष्णुरिति स्तुवन्ति ।
बुद्धस्तथार्हन्निति बौद्धजैनाः
सत्श्री अकालेति च सिक्खसन्तः ॥ २ ॥

शास्तेति केचित् कतिचित् कुमार
स्वामीति मातेति पितेति भक्त्या ।
य प्रार्थयन्ते जगदीश्वरं
स एक एव प्रभुरद्वितीयः ॥ ३ ॥

ॐ

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)
" One God, One World, One Humanity "

Editor : Prof. **B. R. Modak** (M.A., Ph. D)

Vol XXIV April 1990 No. 3

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Editorial

God is one, without a second.
The ancient Vedic seers called Him
Indra, Yama, Vāyu etc.
The Vedāntins point out to Him as the
one indescribable Brahman.

The Śaivas call Him Śiva.
The Vaiṣṇavas call Him Viṣṇu.
The Buddhists call Him Buddha.
The Jainas call Him Arhat.
The Sikhs call Him Sat Śri Akāla.

Some worship Him as The Ruler.
Some worship Him as Kumāra.
Some worship Him as the Master.
Some worship Him as the Mother.
Some worship Him as the Father.

Thus though people praise with devotion
God the Almighty variously,

He is one, without a second.

If this Truth is realised properly,
there will be no communal strife.

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TEACHINGS OF ISHOPANISHAD

Prof. **G. G. Joshi**

Indian philosophy is infact the philosophy of Upaniṣads. Bhagavadgītā summarises the Upaniṣadic teachings and Brahmasūtras discuss them logically. These three together are considered Prasthānatraya and guide the Jījñāsus in attaining liberation, which is the highest aim of human life. Eventhough every Upaniṣad is invaluable in contents, the Īśāvāsya is considered to be the most important in view of its concise but comprehensive treatment. It teaches harmony between material and spiritual aspects of life, discusses all problems of philosophy like the nature of ātman, the māyā theory and the ultimate relation between jīva and Īśwara. In the present article an attempt is made to understand meanings of the words like vidyā, avidyā, saṁbhūti and asaṁbhūti, for which six out of the total eighteen mantras are devoted by the Upaniṣatkāra though a couple of other important topics are also discussed.

The Upaniṣad commences with the words 'Īśāvāsyamidam sarvam' which means that the whole universe is pervaded by Īśwara and as such everyone should enjoy this world as if it is Īśwaraprasāda. No one should covet the wealth of others. Here the advice is not for turning away from Bhoga but for enjoying the life without harming the interests of others, (Live and let others live). One need not run away from the active life for attaining liberation; one can participate in the activities of this world, work with dedication, live a life of full hundred years; but at the same time practise renunciation. Here the question arises asto how a man can do works and yet practise renunciation. The answer is one should do his duty without keeping an

eye on the fruits, as if it is a service to the God, so that one will not be bound by the fruits of his actions. It is this Niṣkāmakarma which is the supreme teaching of Bhagavadgītā also. Such karma infact leads to 'Naiṣkarmya'. This is the imoprt of the words 'Tena tyaktena bhuñjīthāḥ' This type of teaching sums up the advice that one should do his duty treating it as a service to the Lord and enjoy the fruit of action as if it is the Prasāda of Īśwara.

Right from the dawn of civilization we find that the ancient sages have fashioned two different paths for human beings to realise the purpose of life. One is the path of activity I. e. Pravṛttimārga and the other being the path of passiveness, Nivṛttimārga. Those who attach more importance to the life in this world are in a way followers of the Pravṛttimārga, which is also known as karmamārga. Here it is necessary to know what is meant by the word karma. Some commentators seem to have understood the meaning of this word in a restricted sense, to mean only vedic rituals; but there is no reason to exclude other activities like social service, moral responsibilities and duty towards nation from this field. Karma should therefore mean action connected with the fourfold aims of life (viz. Dharma, Artha, Kāma and Mokṣa) and that is actually Pravṛttimārga.

The Nivṛtti or Jñānamārga preaches abandoning of all actions since they lead to bondage. Vairāgya or detachment is the foundation of Nivṛtti-mārga. Since the world is full of suffering, the life of a care-free mendicant is the only possible way of escape according to this path.

Both these paths have their good as well as bad points. The Western world, which attaches more importance to material prosperity, is following the path of activity. It has increased human longevity by discovering life-saving

drugs, made the world look smaller in space by introducing air-travel, and brought maximum pleasure to mankind through scientific developments. It is however a perversion of fact to think that the purpose of life is enjoyment and stimulation of mind is the climax of happiness.

Contrary to the above outlook is the approach towards life based on the path of Nivṛtti. According to this school of thought it is foolish to think that man can be happy by following the path of action, since all action leads to misery. This extreme approach results into inertia and blocks all progress. Indians today are neither exclusively pravṛttipara nor nivṛttipara. It is a strange and unhealthy mixture of both pravṛtti and nivṛtti that has fashioned our today's approach towards life. It is not a healthy pravṛtti because of the lack of courage, faith, and alertness that is found in the Western world; nor it is pure Nvṛtti because we envy the life full of pleasure being enjoyed by the Western world. We are neither contented nor courageous or adventurous. Thus we have neither been successful in pravṛtti nor have achieved any thing in nivṛtti. The Īśopaniṣad advises under sueh circumstances to lead a life of harmony between pravṛtti and nivṛtti, since following any one path to the detriment of the other brings disaster rather than relief. The relevant verses from the Upaniṣad are the following:—

१. अन्धन्तमः प्रविशन्ति येऽविद्यामुपासते :
ततो भूय इव ते तमो य उ विद्यायां रताः ॥
२. अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥
३. विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ॥

In the first verse the word avidyā stands for karmamārga and vidyā for Jñānamārga. The Upaniṣatkāra declares that

those who follow exclusively the path of action enter the world of darkness, but those others who follow the path of knowledge exclusively, enter that world, which will be darker than the previous one. Though the fruits of these two paths are different as mentioned in the second verse, it is declared in the third verse that an approach, in which there will be the harmony of these two paths, will make the life successful अविद्यया मृत्युं तीर्त्वा विद्यया अमृतमश्नुते actually means this approach only. The path of action helps one to overcome the fear of death and consequently the path of knowledge leads to the attainment of immortality. The problem here is how one can believe that the two methods if practised individually leading to disaster could bring immortality, when practised harmoniously. A simple example can solve this difficulty to the satisfaction of every one. The upāsanā of avidyā may be compared to eating and that of vidyā to the observance of fast. One who only eats without restraint all along will surely die of one or other disease in the long run. But the other who observes total fast without even drinking water will meet with the disaster of death earlier than the previous person. But by bringing harmony between eating and observance of fast we can maintain a good health and lead a healthy and cheerful life.

The words vidyā and avidyā are interpreted apparently in different ways by different commentators as follows:—

Vidya	Avidya
Knowledge of ātman	Knowledge of material world
Saṁnyāsa	Saṁsāra
Being introvert	Being extrovert
The path of nivṛtti	The path of pravṛtti.

The import of all these interpretations leads ultimately to the same conclusion that vidyā means the path of action and avidyā the path of passiveness.

After discussing the terms vidyā and avidyā the Upaniṣatkāra proceeds to explain the results of practising the Upāsanā of Saṁbhūti and Asaṁbhūti. The verses containing this discussion are the following :—

१. अन्धन्तमः प्रविशन्ति ये ऽसम्भूतिमुपासते ।
ततो भूय इवते तमो य उ सम्भूत्यां रताः ॥
२. अन्यदेवाहुः सम्भवात् अन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥
३. सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥

Here one can notice that the three previous verses are reproduced verbatim substituting of course the words saṁbhūti and asaṁbhūti for vidyā and avidyā respectively. Another difference is the use of the words vināśa and asaṁbhūti as synonyms. Here the question arises asto what is the real difference between vidyā and saṁbhūti, avidyā and asaṁbhūti. The commentators clear this doubt by explaining that saṁbhūti is the reality unmanifest and asaṁbhūti is the manifested form of reality. The word saṁbhūti thus means avyakta where as vidyā means the knowledge of avyakta. Similerly asaṁbhūti means vyaktasṛṣṭi and avidyā is the knowledge of this vyaktasṛṣṭi. In other words saṁbhūti and asaṁbhūti are substances while vidyā and avidyā are qualities. The relation between substance and quality can be easily understood on the analogy of the relation between sugar and sweetness. The Upāsanā of vidyā discussed above is the path of sincere approach towards the knowledge of avyakta or saṁbhūti and the Upāsanā of avidyā is an effort towards the knowledge of vyaktasṛṣti or asaṁbhūti.

Commentators again have given several interpretations of the words saṁbhūti and asaṁbhūti on the same lines as vidyā and avidyā.

Sambhuti	Asambhuti
Saṁbhava	Asaṁbhava
Īśatva	Jīvatva
Sentient	Non-sentient
Reality	Appearance
Independent	Dependent
Brahman	Māyā

Here also the readers can very well understand that the import of all these interpretations leads ultimately to the same conclusion. But there is something strange about the use of the words asaṁbhūti and vināśa as synonyms. It might puzzle the reader why the word asaṁbhūti meaning vyaktasṛṣṭi is termed vināśa. The problem is really not as difficult as it looks. Vyaktasṛṣṭi is matter, and the knowledge of this matter should mean the knowledge of physical sciences. In other words it is scientific development or advancement. Every one now realizes that the present day advancement in science can result into the destruction of the whole world through atomic weapons. Even the modern drugs have created more problems in the form of side effects than curing the diseases. This probably must have been in the mind of the seer when he used the two words as synonyms. Physics and metaphysics should go hand in hand for the welfare of the mankind. Bare metaphysics blocks the material progress, while exclusive scientific advancement without respecting the values of life leads to disaster. The sages being Trikālajñānis, it need not be considered impossible for them to visualise the future of everything in advance. Herein lies the significance of calling the seers as visionaries. We can notice that the Upaniṣadic preaching of harmony between pravṛtti and nivṛtti or prajñāna and vijñāna was actually practised by the great men of India in the past. Ācārya Śaṅkara advocated the principle of Jaganmithyātva but established maths in the four directions

of India and built a solid cultural empire Vidyāraṇaya though a saṁnyāsi actually participated in founding the Vijayanagara empire. He pleads that a jñāni can invoive himself even in political activities- ज्ञानिना चरितुं शक्यं सम्यक् राज्यादि लौकिकम्.

On the contrary Buddhism which exclusively preached nivṛtti was the cause of disappearance of Kṣātratejas on the Indian soil for a considerable period of time. Pure materialism of the present day, under the impact of Western civilisation is taking away peace of mind and contentment from the Indian people.

The harmony preached in the Upaniṣads can be advantageously extended even to the field of worship. The hatred of image worship preached by Swami Dayānanda Saraswati is one extreme and the practice of devotion taught by saints like Vallabhācārya is the other one. If our sanātanadharma is still alive unlike the civilisations of Egypt, Greek and Rome, it is all because of our temples. The destruction of our temples by Mohamedon invasion infused new spirit in Indian life which has kept our religion intact till the present day.

It is therefore essential for everyone to understand the spirit of harmony preached by Īśopaniṣad and make one's life a success by putting it in practice in all walks of life.

●

Search God to End Misery

How would it be possible that a man might rest in ease, when he is sitting in a boat with hundred holes? How would it be possible that man might keep his body bare when stones are being flung at him?.... When fire is burning all round, must not one get away from its midst? Similarly, when the world is full of misery, how would it be possible that a man should not pray God? Upon what power do these people count that they do not worship God? How can they rest content in their homes and in their enjoyments?... Can one sleep happily on a bed of scorpions?..... It is wonderful that people should live at ease in such a world?.... As a child grows people rejoice, but they do not know that it is approaching death..... They cannot even bear the word death, and when people die they cry after them; but they cannot in their folly imagine that whatever is, must pass away. Like a frog which is trying to eat a fish even while it is being itself devoured by a serpent, they are trying to increase their avarice every day. Alas! born in this world, O Man! get thyself hastily from it; go by the path of **Bhakti** so that thou mayest reach the Divine Home.

—Gurudev Ranada

DR. R. D. RANADE AND THE KARNATAK MYSTICS

Dr. S. R. Bongale

Dr. R. D. Ranade, popularly known among his close associates and disciples as Gurudeva Ranade is a scholar of international repute, a philosopher, a mystic and author of several great works "His studies in Marathi Mysticism and Hindi Mysticism are master-pieces of deep scholarship and effective popular presentation. 'The path way to God in Kannada Literature' is the last in that series and is more profound and comprehensive" than the earlier two works.

Although Dr. Ranade spent major part of his life in Poona and Allahabad, "he never lost sight of the fact that his early upbringing and spiritual training took place in Karnataka." In his boyhood he was initiated into spiritual life by the saint of Umadi, who himself was a disciple of Gururling Jangama Maharaj of Nimbaragi. Dr. Ranade had intimate knowledge of the main currents of mystic life preached and practiced in Karnataka for the last more than thousand years His estimate of Kannada mystic saint-poets is very high. The Śaiva and Vaiṣṇava saints of Karnataka rank high not only among the saints of India, but the saint community of the world. According to Dr. Ranade "in the expression of highest mystical experience, they have reached rare peaks. Karnataka mystics are unrivalled in their accurate knowledge of the physiology and anatomy of yoga".

Dr. Ranade's work on Karnataka Mysticism is a master-piece on comparative mysticism. In his introductory chapter,

Dr. Ranade draws parallels between the mystics of Kannada, Marathi, Hindi and English literatures. He has compared Prabhudeva with Socrates and Jesus, Basaveshwara is compared to Plato and Tukaram. Channabasava, a Karma-yogi is compared with Ramadas and Phaedo. Nijaguna-shivayogi the philosopher-mystic is compared with Ekanath and Jagannathdas. Kanakdasa of Karnatak, Chokhamela of Maharashtra and Raidasa of Hindi Literature occupy the same status in their respective societies. Purandaradasa, Sarpabhushana and Sharifsaheb of Karnataka have their counter-parts in Tulsidasa, Surdas and Kabir respectively.

In the following pages an attempt is made to give some glimpses. of Dr. Ranade's work 'The Pathway to God in Kannada Literature'. According to Dr. Ranade, 'Mysticism denotes that attitude of mind which involves a direct, immediate, intuitive apprehension of God. It signifies the highest attitude of which man is capable, namely a beatific contemplation of God, and its dissemination in the society and the world." "Mysticism is a way of spiritual life which binds all humanity together." It is a philosophy of God-realization. It is not enough if one knows what different philosophers say about God or what religions like Christianity, Islam, Hinduism and Judaism prescribe for the attainment of God. It is necessary to analyse their sayings and find out what lies behind the teachings of the philosophers and the saints. Dr. Ranade holds the view that all the spiritual teachers of the world speak essentially the same language. "I have made this clear", he says, "in my works 'Mysticism in Maharashtra' (1933) and 'Pathway to God in Hindi literature' (1954). I am going to confirm the same by the study of Karnataka Mysticism."

Dr. Ranade knew Kannada language very well. This enabled him to make deep and extensive study of mystic

literature in Kannada. In his study of 'Pathway to God in Kannada Literature' he has selected about 354 songs and vachanas of nearly 40 Śaiva and Vaiṣṇava saints. Dr Ranade intends to show that Karnatak mystics hold a high place among the mystics of the world and have 'contributed a good deal to world mystical thought'.

In his book 'Pathway to God in Hindi Literature' Dr. Ranade discussed the genesis, development and culmination of spiritual experience under five important heads viz. 1) Incentives to spiritual life, 2) necessity of moral preparation, 3) The relation of God to saints, 4) The beginning of the Pilgrimage and 5) The Highest Ascent. But his treatment of the development of Karnatak Mysticism, in my opinion, is more analytical, logical and exhaustive. Besides the common philosophical preliminary chapter there are 19 other chapters in it. These 19 chapters deal with twelve important topics.

These are;

1) Incentives to spiritual life (Two chapters).
2) Moral preparation for the mystical life.
3) The nature and functions of the spiritual Teacher or Guru (Two chapters)
4) Relation of the spiritual teacher to the disciple, (Two chapters).
5) Characteristics of saints.
6) Relation of saints to God.
7) The Nature of God.
8) Importance of the Name of God (Two chapters).
9) The Methodology of Meditation.
10) Criteria and the genesis of spiritual realisation.
11) Various Types of mystical experience, such as Morphic, photic, Phonic, Cumulative and Supernal. (Three chapters).

and finally 12) Effects of God-realisation on the personal and social life of the mystics. (Two chapters).

It is not possible in a short paper like this to go into the details of the Karnatak mystics on the topics mentioned above. I will take only a few representative poems from eminent mystics on important topics. This will give us a bird's eyeview of Mysticism in Karnataka Literatura.

Many are the incentives which prompt men to take to spiritual life and walk on 'the path of God'. These incentives are classified by Dr. Ranade under three headings, viz. 1) Philosophical, 2) Axiological and 3) Psychological. In one of his beautiful songs, Gurusiddha asks us to conquer all our vices and lead a life of perfect virtue. "Do not go to the forest, there is a Mallad (Malenadu, a forest land) already inside you Your body is like the forest. Chase out all these evil passions inside you, and kill them" says Gurusiddha. What are those passions or animals which we have to chase and kill ? The first is the 'Lion with that lordly behaviour which must be killed. Then there is the tiger of anger. The elephant is always intoxicated. Do not be intoxicated like an elephant. A buffalo is the most indifferent animal. Do not be indifferent like a buffalo. A dear leaps from place to place, and is very agile. Do not be changing like a dear. Do not be a hypocrite like a bear..... " It is wonderful to see how all these creatures have been presented by different passions. But how to kill these animals? The poet gives a very fine analogy. He says, "Have a bow of **Sadbhakti;** to it attach the arrow of knowledge; then be alert and wakeful, and discharge the arrow. (**Sadbhakti emba billane madi, arivemba banavannecci kedahute**) Kill all these animals by the triple combination of bhakti, jñāna and alertness (bow, string and arrow).

In one of his famous songs, the great Karnataka saint Purandaradasa narrates how the Psychological element of lonelyness, frustration and forlornness goads a person towards the fulfilment of a spiritual ideal. Purandaradāsa is unhappy with God and says- "What a disgrace He has brought on him (enu madido manabhanga); I have neither money nor jewels with me (honnu rannagalilla); no desire gets fulfiled (manake jayavilla)." Like Tukaram among the Maharashtrian mystics, Purandaradāsa displays in his poem rhe element of frustration and quarrel with God

What is the moral preparation for mystical life according to the Karnataka saints ? In popular song (Mānava janma doddadu) "very precious is human life" ; Purandaradāsa asks us to utilise our sensory and motor organs for the service of God. They should become fit receptacle to get different experiences of God. In a song (Manasina Muragiya Tiddiso deva) the saint of Nimbaragi offers an earnest prayer to God to remove the 'twists of the mind and make it straight.' The Karnataka mystics are fond of using agricultural metaphors in their poems Here is a beautiful song by Sarpabhusana. In his song. (Sariravemba holava hasanu madi), having cleared the field in the form of the body, why dont you raise the crop of God in it ? To reap the crop of God you have to go through seven agricultural operations'. Tranquility and self-control should be the oxen you employ for the first operation upon the field of your body. The plough is your moral consciousness, and by means of that you should plough the field. There are certain weeds of egoism (Karaki) which you should clear away; and fourthly you should spread the manure of equanimity and make the field quite level. Then sow the seed of your spiritual teacher's instructions. But mere seeds would not be of much value, unless the rain pours down. The rain is your meritorious deeds If the rain fails, the seed will be scorched away. It is the rain of your meritorious deeds

which will help the growth of the seed. And when the crop will grow, there will also be superfluous growth of vicious weeds along with it : (Durita durugunvemba kaleya kitti), remove the weed in the form of evil tendencies and bad deeds; and then the crop becomes plentiful. When you have gone through all these operations, then by God's grace, if the crop comes up, enjoy that crop and live upon the bliss of God-enjoyment." In this way you will enjoy **Sthiramukti**. "This is the way of growing spiritual crop,' says Gurusiddha.

After the moral preparation which mainly consists in overcomming vices and cultivating necessary virtues. the aspirant gets ready for initiation from a Guru. Let us see what the Karnataka mystics have to say about the nature and role of a Guru in spiritual life. In one of his songs, poet Bhavatāraka asks the question : (Devanallaveno sadguru) "Is not the sadguru God, himself ?" The guru is described as Pratyaksanadantha Parabrahmarupanu— he is none else but Brahman incarnate. Bhaktibhava nodade... muktiya palisuva- without bothering about their devotion, the Guru confers liberation on disciples.

The poet Cidānanda calls the spiritual teacher a magician, a juggler. (Entha Gārudiga sadguru). The Guru performs three types of functions— 1) The metaphysical. 2) The moral and 3) The mystical. According to Cidānanda our house, that is our body is normally attacked by three categories of robbers in the form of passions. The first category of robbers, who are five in number are : Kāma, Krodha, Lobha. Moha and Matsara, (desire, anger, greed, infatuation and jealousy). They merely enter the house. The second category of robbers surrounds the aspirant. These ten are the ten sensory and motor organs. The third type of robbers actually kills the man out-right. These robbers are called 'Aṣṭamadas'. They are, Dravya, Yauvana.

Shri, Vidya, Kula. Rupa, Udyog and Anna— (i e., Wealth, youth, woman, learning, good family, beauty, vocation and food). The Guru through his grace helps us kill all the se robbers and fulfills all our wishes, including the wish for the Highest Bliss

Many Karnataka mystics call themselves as shepherds (Kurubaru). There is a very beautiful song by Kudaluresa (Kurubaro navu Kurubaro) "Shepherds are we, oh shepherds are we." Dr. Ranade has written a very long commentary on this poem. According to him, there are three important aspects to this profession of shepherds, 1) The Physio-Psychological. 2) The Socio-Political and 3) The ethico-religious. In the history of spiritual thought many saints all over the world call themselves as shepherds. In a paper like this it is not possible to go into the details of all the three aspects. (I would request the reader to go through pages No. 106 to 112 of the book "Pathway to God in Kannada Literature".)

The only easy way of getting rid of all sin and misery in life is to meditate on God's name. This is the view of all saints in the east and west. Poet Mahalingaranga asks us to 'repeat the name of God Shankara at every word you utter' (Matumatige Shankara). 'God's name destroys three kinds of miseries and sins are burnt like camphor by fire. One should repeat the name of God while eating, drinking, sleeping and awake ....."Even-while you are talking lovingly to your wife, you should contemplate on the name of God. The name of God is a Kalpataru (Wish-fulfilling treat)" says Mahalingaranga.

In the song, (Kallusakkare kolliro) "Buy oh devotees, the crystalised sugar" Purandaradasa regards the name of full-eyed Krishna as the imperishable crystal of sugarcandy. "Purchase this sugar-candy; for it requires no price to be paid, in however large quantity it is taken. It needs no

labour for carrying it from market, and no fare or tax is to be paid It is not available for money in the market of even the greatest cities. It cannot be put into gunny bags, or carried in carts, or on the back of the oxen, and yet it is in great demand, and brings to the devotees large profits. It never deteriorates in its quality..... nor does it produce foul smell..... it is always found in the mouth and heart of the sincere devotees of God, Purandara-Vitthala."

In another song "(Smarane onde salade ?) is not the remembrance of God alone sufficient ?" Purandaradāsa urges that the repetition of God's name is the only adequate means to realise Him. "God never minds the want of intelligence in his devotee, nor his highly sinful nature. However low be the caste or race or profession of the devotee, he should only surrender completely to God, and repeat incessantly, in full faith, the name of God, and he is sure to attain to the highest realisation of God."

Dr. Ranade writes "There is a great deal of parallelism as regards mystical experiences between Karnataka mystics and the mystics of the world. The experiences which have been recorded by the Karnataka mystics surpass in their denouement and literary expression almost any experiences that have been recorded elsewhere". Explaining the methodology of meditation poet Narasimha says (Guriya agedeno Brahmakke) " I have aimed at the target of Brahman". One of the first condition for this kind of shooting at Brahman is that we should lose the consciousness of bodily existence. Then put the mantra initiated by your guru as the gunpowder inside the gun of your body. Put the three fingers of Bhakti, Jñāna and Vairāgya on the trigger and with a steady posture shoot at Brahman.

Nijagunashivayogi is a great philosopher-mystic of Karnataka. He asks us to meditate on the three lingas,

the Iṣṭa Linga, the Prāṇa Linga and the Bhāva Linga. The Bhāva Linga is a philosophic conception. " It is (Bodhamātra) of pure consciousness". It exists by itself " (Tanage tannadharavigirup) ". Prāṇa Linga is a mystical linga. It is identified with nāda, śravaṇa, Viṣaya etc. "Just as a lamp inside the pitcher which has many holes, throws out its light through the holes, similarly the Prāṇa Linga also throws light through the holes of the body". The Prāna Liṅga has four characteristics. It is luminous, it has harmony inside it, it is full of colours, and it pervades the whole body. The Iṣṭa Linga is the phenomenal Linga, "Bindu, Nāda and Kalā are represented in the Salukka, the Pindi and the Gurumukha of the Linga". The Prāṇa Linga and the Iṣṭalinga are regarded as the manifestations of the Bhāvalinga which is the "Mūla Kāraṇa", the original cause of all existence. It is 'Cause sui'. It is "Akhilasākṣimātra, it is the sole witness of everything that happens. Finally, it is of the nature of "Pure bliss" If the devotee worships this Bhāvalinga he attains absolute tranquility. And achieving tranquility is the goal of human existence

In one of the most devotional songs, Gurusiddha asks us to 'Worship the Linga (Lingapujeya madiro)'. This poojā or worship must go through eight stages. These are: Majjana, Gandha, Akshata, Pushpa, Dhupa, Dipa and Naivedya. He who wants to worship the Prāṇalinga "must first take a bath in the confluence of Ganga and Yamuna i. e. Iḍā and Pingalā, then rise to the terrace of Rangamantapa, the Pendal of colours. Majjana is to be made with the waters of devotion" Then one should put upon the Bhasma of dispassion. Bhasma is the mark of Virakti. Akshata are the sensory and motor organs by means of which we have to worship God. Pushpa is our consciousness. We should offer our joy as insense (dhūpa). Our devotion must rise like smoke towards God. "We should keep burning incessantly before Praṇa Linga the

lustrous lamp of Supreme Spirit". All the possessions we own must be offered as Naivedya or oblation to God. The tāmbūla consists of the three guṇas. This is the kind of spiritual worship we have to perform in order to realise God or Ātman.

Shri Basaveshvara, in one of his vacanas (songs) says, (Nimma nota anantaparamasukha) I experience extra-ordinary pleasure in seeing thee. The joy I experience in coming in unison with thee is unlimited..... A continuous vision of thee, o lord of Kudalasangama, has produced in me intense devotion, and all my senses are yearning to have your darśana."

Finally we come to the description of the effects of God realisation on the personality of the mystic. According to Dr. Ranade the Karnatak mystics speak of the liberative, comical, intoxicative, moral, beatificarory and theo-politan effects on the perfected mystics.

Poet Girimalleśa says "(Iddarirali deha hodare hogali) The body may live or perish, who cares ? The law of Karma is no more applicable to the liberated." The jīvanmukta becomes a ',Sarvasākṣi", the eternal spectator of all existence. (Are we not reminded here Plato's definition of a Philosopher as spectator of all time and all existence ?)

Poet Mahanta asks "Tannata tilidamele innenu innenu?) What else remains to be known, when one has realised one's self ?" A liberated soul realises his identity with Nature and God. Knowledge of self implies knowledge of every kind of existence.

Poet Bhavatāraka says "When the individual spirit realises its own nature, and becomes one with the Universal Self, Karma and Dharma come to an end. Miseries cease to have any effect on him. He experiences mystic joy

everywhere. He becomes "God-possessed and God-intoxicated."

Purandaradāsa says, "I have gone mad (huccu hidiyitu yenage). My brain has been affected by the intoxication, which has overwhelmed me on account of the wine of my own choice, i. e. the name of God. "I dance playfully like a child."

I will complete this account of Karnataka mystics with the song "(Ide anubhava mantapavu). This is the assembly hall of the saints. The institution of Anubhava Mantapa or the Assembly Hall of the spiritual experience at Kalyan in the district of Gulbarga, when kinga Bijjala was ruling in 12th century was a sanctuary, in which gathered aspirants and devotees for filling the heavens with the praise and glory of God's name. At the portals of this spiritual assembly every earnest seeker after Divinity brought, in all humility, his own spiritual experiences. One of the chief aims of that institution was to democratise religion and free it from the fetters of ritualism and visionary theoraticism. It wiped all distinctions of caste, creed and sex, and held aloft the dictum that one's own appointed work, done in the spirit of dedication (Kayakave Kailasa) leads one to heaven ..... Mutual love and persuit after spiritual goal constituted the binding force among the members. The 'anubhava mantapa' was like the court of king Janaka of the Uapaniṣadic times..... These God-realisers constitute a blessed community, and on account of their intense love for afflicted mankind, they live for its beatification and betterment."

Women, Wealth and Lands :

All people are caught in the meshes of the three qualities. These are woman, wealth and lands. These three qualities are granted to every one by God. One should be content with these till one's death. You should not treat your possessions with contempt and regard them as non-existent. You should not covet these three possessions of others, day and night and long for them. The eyes that gaze will get scorched and burnt. And the mind that lusts for the possessions of others will be charred. These three alone are your enemies. You will perish if you follow their orders. They should not be allowed any liberty.

If the craving of the mind cannot be controlled, then you should pray to God for these. But never should you hanker after the belongings of others. The property, riches and lands of others should be regarded as the worst types of hell and you should be content with whatever has been granted by God.

—Shri Nimbargi Maharaj

MYSTICISM IN MAHARASHTRA

Prof. **M. M. Shanbhag**

Before he attempts an erudite analysis of Mysticism in Maharashtra, Dr. R. D. Ranade takes a look at the essential characteristics of Mysticism. He stresses the intuitive and the ineffable aspect of the mystic experience. Art, Science or Poetry require a direct contact with the Reality, to achieve a height of expression in their respective fields. By that standard we cannot deny mysticism a first hand, immediate and intimate relationship with God. This quaint relationship with an extra-ordinary, the supernatural Being calls for descriptions of mystery. Dr. Ranade warns us not to miss the vital distinction between the occult and the divine experience. While the latter is "a restful loving contemplation of God", "a silent enjoyment of God", the former is a degenerate, sensational and low phenomenon. In the sense that the comprehension of God is beyond words, it is considered ineffable.

The intuitive character of mystical experience is linked with the other faculties of man's consciousness namely intellect, emotion and will. But they on their own will not suffice to take man to the height of the experience. 'Intuition penetrates and lies at the back of them all'. It is therefore the interaction and the interdependence of these faculties of human consciousness that helps mystical life. In this sense these features of Mystical experience make "God-aspiring humanity a common and hidden society". Dr. Ranade adds "Laws (of such a society) are known to themselves if at all. We may even say that they are known only to God and not even to them".

This makes it clear that there are some features of mystic experience that stand out. Dr Ranade underlines these aspects of true mystical experience. He enumerates five features as the criterion of the Reality of Mystical Experience— (i) The element of universality (ii) Intellectual aspect (iii) Emotional aspect (iv) Moral aspect and (v) Intuitional aspect.

In this connection we can compare these views of Dr. Ranade with Evelyn Underhill's views to notice some striking similarities of views. She lists the following characteristics of true mysticism.

1) True mysticism is active and practical, not passive and theoretical. It is an organic life-process a something which the whole of self does; not something as to which its intellect holds an opinion.

2) Its aims are wholly transcendental and spiritual. It is in no way concerned with adding to, exploring, re-arranging, or improving anything in the visible universe The mystic brushes aside that universe, even in its supernormal manifestations. Though he does not, as his enemies declare, neglect his duty to the many, his heart is always, set upon the changeless one.

3) This one is for the mystic not merely the Reality of all that is but also a living and personal object of Love; never an object of exploration. It draws his whole being homeward but always under the guidance of the heart.

4) Living union with this One, which is the term of his adventure, is a definite state or form of enhanced life. It is obtained neither from an intellectual realisation of its delights nor from the most acute emotional longings. Though these must be present, these are not enough It is arrived at by an arduous psychological and spiritual process.

the socalled mystic way, entailing the complete rematuring of character and the literation of a new, or rather latent, form of consciousness; which imposes on the self the condition which is something inaccurately called "ecstacy" but is better named the unitive state.

Mysticism then is not an opinion, it is not a philosophy. It has nothing in common with the pursuit of occult knowledge. On the one hand it is not merely the power of contemplating Eternity, on the other it is not to be identified with any kind of religions queerness. It is the name of that organic process which involves the achievement here and now of the immortal heritage of man. Or, if you like it better–for this means exactly the same thing— it is the art of establishing his conscious relation with the Absolute

Both Ranade and Underhill bring out several characteristics found in mystics in all ages. Ranade's categorisation of mystics from Maharashtra in different categories takes note of the features underlined above. Jnanesvara and Namdeva, though they more or less belonged to the same age, the distinguishing feature between them is that Jnanesvara was more metaphysical than devotional His philosophied poetic mysticism can be comparable with the great mystics of the west such as Plotinus, Augustine, Dante, St John of the cross etc. In the same way the female mystics of Maharashtra, Muktabai, Kanhopatra, Janabai etc are comparable with the counterparts in the West : Julien of the Norwish, Catherine of Sienna, St. Teresa etc. The sexual symbolism is less prominent in the female mystics of Maharashtra compared to the r counterparts in the West. We have the untouchable mystic like Chokha Mela who has a parallel in the West in Bohme the shoemaker. Tukarama's mysticism of personal suffering, grief and woing can be compared with personalistic

mysticism of Suso. The 'dark night of the soul' experience of Tukaram goes along with 'Pilgrim's progress "detailing the 'spiritual agonies', inward death, inward hell' depicted by the English mystic Bunyan. Tukaram can also be studied with the European mystic Diomysius the Areopagite, whose Divine Dark can be parallel to those of Maratha mystic Tukaram. Ramadasa too can be held in comparison with Pythagoras who established an order, and mixed mysticism with politics.

The comparison between the mystics of the East and those of the West is useful in the sense that it enlightens us on several aspects of similarity between these great minds.

Dr Ranade s neat classification of Maharashtra mystics into different categories is based on the above discussion

The intellectual excess found in the metaphysical inclination in Jnaneshwara cuts him away from the other mystics of Maharashtra. His works are comparabla to the great mystics of the West namely Plotinus, Augustine, Dante etc.

Dr. Ranade notices emotional aspect as the basis for another category of mystics. To this belong the female mystics as well as the uneducated and the unprivileged individuals of the lower castes in India. Thus the devotional approach of Namdev, Muktabai, Chokha and Samvta Mali can truly be described as emotionl in tenor. They chose to sing the glory of the Lord. The yearning expressed by the female mystics through sexual symbolism yet again emphasises this emotional aspect.

The third category of mystics give stress on the personalistic, exploration of the one. There is intese urge

for the consummation leading to inescapable suffering, dark night of the soul experience, inward death, inward hell, new divine birth etc. To this category belongsTukaram of Maharashtra.

Then we have Ekanatha who symbolises a harmony betwsen the call of the transcendental and the obligations of the mundane world. While saints like Namadeva and Tukaram did not observe much of the domestic obligations. Ekanatha found that one can devote to and merge into the changeless one while being immersed in a routine of domestic life.

Active and moralistic life led by saints like Ekanatha belong to one category. But the activism of Ramadasa is of a different type. He showed that mysticism can be harnessed with politics. His life work reminds us of the work and the order knit by Pythagoras of Greece. Ramadasa has parallels in the West Ignatins Loyolo and Ruysbroeck

In this way Dr. Ranade sees a neat categorisation of mysticism in Maharashtra. But this would be a broad and too general picture of accounting for their destruction solely by features of mystical consciousness.

Since we are discussing Indian mystics it would be relevant to understand the features of these mystics based on Indian culture and heritage.

It is a medieval phenomenon all over India from the early sixth or seventh century, that a devotional trend emerged and evolved. In place of yajnas we find worship or pujas that became a common feature. Theism replaced Advaitic monism. Bhagawata Sampradaya took roots in large area of the country. Krishna worship, Vaishnavism, Saivism and Tantric practices captured the moods of the people in different corners of the nation. The south experienced the unique devotionalism of Nayanars and Alvars. This endeared the common man both due to the use of ordinary

language of the people as well as the heart winning Musical qualities of melodious songs.

Dr. Ranade traces the medieval trends in Maharashtra by surveying the Vedic culture. He writes— 'Upanishadic mysticism was the mysticism of men who lived in cloisters, far away from the bustle of humanity, and who, if they permitted any company at all, permitted only the company of their disciples. The mysticism of the Middle ages was a mysticism which engrossed itself in practical upliftment of one's own spiritual development." Thus there was an awakening through the ages and the Indian community moved away from the esoteric metaphysical pursuits to the practical and relevant attitudes of Bhakti.

In this context the significant names in the Bhakti movement are the two names of Śandilya and Narada. Śandilya teaches that Bhakti can be of two kinds- primary and secondary. Secondary Bhakti concerns itself with ritualism, Kirtana, Dhyana, Puja and Namasmarana. "Primary on the other hand means the upspringing of the pure love in man towards God."

If we consider this heritage and the various historical and religious influences on the middle ages, it would be clear that it was a complex situation when the saints of Maharashtra lived and practised their religious beliefs. Jnaneshware and his family had to undego a traumatic domestic life due to the decadent ritualistic Brahmin class. Namadeva mentions about the muslims The politicai uncertainties might have had an unfavourable impact on the daily life of the common people of the medieval feudal period of Tukaram and Ramadasa. Probably the religious teachings of Islam might have appealed to disregard the caste and communal divisions, exhorted the people to put an end to the superstitions due to polytheism and attracted

towards Monotheism. This no doubt had greater impact in the Nothern India, but Maharashtra might not have escaped its influence.

The use of the local language for interpreting the scriptures of the hoary past was a measure oriented towards common man. The fermentation in the society could be better achieved by the 'kirtan' technique, The Santas sang meaningful songs and danced in front of the temple gate or at street corners. The 'Name' repetition and choral singing created not merely a sense of collective spirit, it brought about fraternal identity leaving behind the small bickerings, the petty worries and routine prejudices. In the congregation high-low, male-female, educated-knave and such other considerations were totally forgotten. The people had only one thing to mutter and that was the "Hari Nama'. They had only one thing to hear and that was the sound of the symbols. The body moved, the head nodded and legs moved to the tune and the rhythms of the drums and 'tāla' The frenzy of the religions experience was not personalistic but collectivistic. This therefore was far removed from the intellectual pursuits of the Upaniṣadic Riṣis. It was the love of God. It was the intense urge for consummation, not an exploration of the attributes of the Absolute.

While the prominent cults at the time did have an Impact on the mystics of Maharashtra, no single cult could be isolated as having a sway over whole of Maharashtra mystic movement. Though one can identify the influence of Vaiṣṇavism, the criss-cross of the influence should not be underestimated. Mahānubhava movement made an impact on the mind of Jnanesvara Mahanubhava disbelieved in the caste system, disregarded the Vedas, felt no need of āśramas, except Krishna did not recognise any other deity. This means that they did not believe in Vitthala even though they accepted Krishna.

Jnaneshwara is an example of yet another complexity of influences. He received his spiritual initiation at the feet of his Guru who was also his brother Nivritti, a follower of Natha Sampradaya. Natha cult can be traced back to Matsyendra Natha of the North. Nivritti received instructions from Gahini Nath residing at Brahmagiri near Nasik. This yogic tradition makes a deep impact on Jnanesvara. We cannot ignore the influence of his father who had gone to the North, Benares and lived as a disciple of Ramanand, the Great saint who had influenced the celebrated Kabir. Despite these influences from great minds, Jnanesvara was deeply moved by the Pandhari Sampradaya and devotion to Vitthala. It is in Pandhari he came in contact with Namadeva. Both, it is believed, sang and participated in the Nama Sankirtanas held at Pandharpur. Jnaneswari the major work of Jnaneshwara is an erudite commentary in a local language reflecting his deep scholarship and insights. Nonetheless his work Amritanubhava brings out his philosophical concerns. Jnaneshwara perhaps has balanced his intellectualistic works with the tidy Abhangas which were predominantly devotional, singing glory of Vitthala.

Jnaneswara represents a fermentation of consciousness that was drawn towards God by Bhakti. Thus, here is an example of Unitive Experience.

III

Indeed Jnanesvara was a brilliant example of a man born with extraordinary capacities. Not so in the case of Tukaram. Tukaram evolved bit by bit with doubts and uncertainties As a house holder he had distractions; yet his concerns were deeply mystical. The intense yearning for God-realisation in Tukaram is an example of the dark–night of the soul of the East. His awareness of the faults, sins and vices make him doubt about his possibility of the

attainment of self-realisation. His is thus a true thirst. He till the last was a devotee of Vithala. This theism later led to universalistic theism.

Tukaram indeed is a saint who achieved ecstatic union with God. This consummation of Love of God brings him close to christian mystics. Since he belonged to the seventeenth century, it is believed that christianity which had already wide spread due to the Portuguese domination of pockets in Western India, it is suggested that Tukaram could have been influenced by christianity..... ..... The reinforcement to such a theory is drawn from the belief that he ascended to the heaven. Going to the kingdom of heaven needs to be taken allegorically. Dr. Ranade therefore rejects the charge that christianity had any impact on Tukaram. "When people like Dr. Macnicol cannot understand how Tukaram could be claimed both by theists and pantheists as an exponent of their views, and when they wonder that inconsistency could be explained only by saying that Tukaram was a poet, or that he was a Hindu, they entirely ignore the fact that Tukaram was a mystic and that he was neither merely a poet nor merely a Hindu. Tukaram was verily a citizen of the world and for that matter a citizen of the spiritual world. The discrepancies that we meet with in Tukaram are not an outcome of his ignorance of the 'divine dynamic' as Mr. Edwards puts it, but they are due to the fact that Tukaram was a pilgrim who was wandering in a lonely and helpless world, and that it was not until he saw God that his words could be words of certainty and reality for himself and of assurance and comfort for others. It was only when he went into the kingdom of God that he could see from aloft into the world below, and give them a message which they could not understand in their ignorance, but which was nevertheless real, because it was a definite echo of the majestic voice of God".

By suggesting that he was influenced by christian thought, we can hardly deny the authenticity of his mystic experience.

IV

As Evelyn Underhill emphasises, true Mysticism is active and practical, not passive and theoretical The saint of Maharashtra, who drew attention to the activity aspect of God-realisation was Ramdasa. In the state of ecstasy there is always a possibility of ignoring the significance of one's obligations to society and nation. That God-realisation is not an escapist phenomenon is thus brought out emphatically by Ramadasa. We have our ancient tradition which has stressed the importance of Karma marga. The celebrated Bhagwadgita too reminds us of the duty for duty's sake. The controversy about the supremacy of the Jnana, Karma or Bhakti remains unresolved and raises its head now and then. The controversy need not unduly worry us. As Samartha Ramadasa holds activity alternates with meditation. Ramadasa's teachings are humanistic. This aspect of his life evokes remarks of praise from Mr. Deming who wrote the book "Religious life of India". Deming writes "Like Ramadasa Jesus spoke of purity, unselfishness, truthfulness, sympathy, patience, humility, the forgiving spirit and other motives in the heart-traits which like Ramadasa, Jesus personified in his own life". Both Ramadasa and Jesus preached what they practised.

Dr. Ranade brings out one or two aspects of Ramadasa's mystical life, while countering the charges of the above author Deming. Deming seems to undervalue Ramadasa's view of impersonal God. In fact personal God is the God of Religion. Impersonal God is the God of reflection in philosophy. The mystics do not belong to either category, for them the God is Transpersonal and Pantheistic.

Deming seems to be unhappy with Ramdasa for the latter has a negative and pessimistic conception. Dr. Ranade poohpoohs this light stricture against Ramadasa, showing that Ramadasa though dwelling upon the ills of life, also insists upon the beatific element in life.

Dr Ranade emphatically declares "Ramdasa's mystical teaching like that of the other mystics of the Maratha School was as timeless and as universal in its nature as the teaching of any other mystics of any other lands or times".

In conclusion, mysticism as Dr. Ranade understood it, is an occasion of self-realisation. Self as the member of humanity has to view this life as being imbued by a divinity. The self is deiform and has intimations which result in an intellectual, emotional and ethical activism towards consummation or the unitive state. Mysticism in Maharashtra thus provides an opportunity to understand and evaluate the contributions of the great saints of India on these premises. Dr. Ranade admits that he has attempted only an analysis of historical and cultural aspects of this case. It has indeed emerged as an erudite study of the subject.

Method of Performing One's Duty :

All should earn their bread by their own hard labour None should merely consume food by remaining idle and incurring debt.

You should eat faithfully earned bread and should never depend upon others. You should spend your time in doing your duty very faithfully, as if it is your own personal work, without any indolence or fraud. If you satisfy your employer by your work, you will be successful always in your work and prosper. There is a greater pleasure in doing lower type of work than in a dignified one. You should, therefore, do the stipulated work within fixed limits, so that none should criticise you.

The body should be reduced by hard and continuous labour and it should be denied all comforts. "Work hard like a servant and enjoy the food like a prince". Even if the body gets emaciated by work, you should not waste your time in vain but should do the work as per schedule. And you should enjoy your meals without any scruples and without anxiety about the future.

The hand that receives wages without faithful work will be branded. The highest kind of faithfulness consists in engaging the mind and senses as per orders of Sadguru in the service of Atman.

—Shri Nimbargi Maharaj

श्रीमद्-रानडे-रत्नमालिका

—Shri. G. K. Joshi

श्रीमत्-पार्वतिदत्तराज-तनयः श्रीरानडेवंशजः
श्रीमत्-सद्गुरु-भावुरायभजकं वेदान्त-विद्यार्णवः ।
तत्त्वज्ञान-शिखामणिर्गुणनिधिः कारुण्यवारानिधिः
श्रीमत्-सद्गुरु-रामचन्द्रगुरुराड्-भूमौ सदा राजते ॥ १ ॥

The great preceptor Shri Ramachandra Ranade, the son of Shrimati Parvati and Shri Dattatreya, born in Shri Ranade family, a devotee of Shri Sadguru Bhausaheb, an ocean of the knowledge of Vedanta, a crest-jewel of philosophers, a repository of virtues, an ocean of kindness and a king of scholars shines always on this earth.

जम्बूखण्डपुरे गुरोस्तु जननं तत्रैव संवर्धनं
वेदान्ताध्ययनं गुरुपसदनं विद्यालयेऽध्यापनम् ।
निम्बाळ वसवं सदा भगवतो नामामृतास्वादनम
एतत्-सद्गुरु-रामचन्द्र-चरितं गङ्गाम्बुवत् पावनम् ॥ २ ॥

The birth of the preceptor was at Jamakhandi city; he was brought up there only; and then followed the study of Vedanta, the approaching of a teacher, teaching in a University, residing at Nimbal, relishing always the nectar of the name of the Lord, this biographical sketch of the great preceptor Shri Ramachandra Ranade is purifying like the water of Gangā.

ग्रन्थानां रचने रतिः सुविमलज्ञानप्रसारे मतिः
संपत्तौ विरतिस्तथा गुरुपदध्याने सदा हि स्थितिः ।

आपत्तौ महती धृतिः परगुणग्रामस्य सत्यस्तुतिः
एते सद्गुणराशिभिर्गुरुवरः श्रीरानडे राजति ॥ ३ ॥

Love for writing literary works, desire for spreading spotless knowledge, absence of desire for wealth, being absorbed in the meditation of the feet of the spiritual teacher, dauntless courage while in adversity, and praising truly the multitude of the virtues of others- the great preceptor Shri. Ranade shines with these multitudes of virtues.

जम्बूखण्डिपुर त्वदीय-जननात् ख्याति गतं भूतले
निम्बाळ भुवि पुण्यभूमिरभवत् त्वत्पादसंगात् खलु ।
त्वत्पादाम्बुजसेवनाद् बहुजनाः कैवल्यभावं गताः
नूनं पुण्यतमं त्वदीयचरितं हे रानडे सद्गुरो ॥ ४ ॥

Jamakhandi city became famous in the world on account of your birth; the village Nimbal became a sacred place in the world due to the touch of your feet. Several persons attained the state of final beatitude by the service at your lotus-feet. O good preceptor, Shri. Ranade, your life is indeed very sacred

अज्ञानतिमिरध्वंसी ज्ञानमार्गप्रदीपकः ।
तत्त्वज्ञानाम्बरे भाति पूज्यः श्रीरानडेगुरुः ॥ ५ ॥

The respectable preceptor Shri. Ranade (the adorable planet Jupiter), who removes the darkness of ignorance and illuminates the path of literature, shines in the sky of philosophy.

वेदान्तार्णवमन्थानं भक्तिगीताब्जषट्पदम् ।
सद्भक्तगणमन्दारं वन्दे श्रीरानडेगुरुम् ॥ ६ ॥

I bow down to the great preceptor Shri. Ranade, who is the churning rod to the ocean of Upaniṣads, who is a bee

on the lotuses of devotional songs and who is a desire-yielding tree to the group of devotees.

मुक्तिमार्गोपदेष्टारं भक्तहृत्पद्मभास्करम् ।
ब्रह्मविद्याप्रदातारं वन्दे श्रीरानडेगुरुम् ॥ ७ ॥

I bow down to the preceptor Shri. Ranade, who gives instruction about the path of liberation, who is the sun to the lotuses in the form of the hearts of the devotees, and who is the giver of the knowledge about Brahman.

जन्मखण्डपुरे जन्म शिक्षणं पुण्यपत्तने ।
निम्बालयेऽमृतत्वं च सार्थकं गुरुजीवनम् ॥ ८ ॥

The birth of Gurudeva Ranade was at Janmakhandi (which wards off birth). His education was in a holy city (Punya - pattana = Pune). He attained immortality at Nimbal (Nimbālaya). Thus the life of the preceptor is full of significance.

Notes :— (1) The word Jamakhandi has been pronounced as Janmakhandi by Shri. Sadananda Swami, a great saint, who flourished at Jamakhandi about two hundred years ago.

(2) A Nimba tree is said to contain Amrita or nectar.

उद्ग्रन्थानां प्रणेतारं षड्भाषासु विशारदम् ।
शिष्यसंकटहर्तारं वन्दे श्रीरानडेगुरुम् ॥ ९ ॥

I bow down to the preceptor Shri. Ranade, who is the author of great literary works, who is versed in six languages, and who removes the difficulties of his disciples.

गु कृ. जोशिकृतां श्रीमद्-रानडे-रत्नमालिकाम् ।
भक्त्या करोति यः कण्ठे स सुखं लभते परम् ॥ १० ॥

He who wears with devotion on his neck this jewel neck-lace of Shri. Gurudeva Ranade, made by G. K. Joshi, will attain the highest happiness.

●

Soul and Body

The Soul is as different from body as the east from the west. The Soul is mirrored in the body as the sun in the lake. The body is subject to the influence of Karman, and rolls on the wheels of death and birth. It is like a piece of butter thrown in the fire of death. It lives for as short a span of time as the fly takes for lifting its wings. Throw it in fire and it is reduced to ashes; give it to a dog and it becomes a carrion; if it escapes either of these alternatives, it is reduced merely to a mass of worms. On the other hand the Atman is pure and eternal and beginningless. He is the all, impartitionable, without any actions, neither short nor long ...neither light nor non-light, neither full nor empty, neither form nor formless, neither joy nor joyless, neither one nor many, neither bound nor absolved.... As day follows night and night follows day, on the sky, similarly, body follows body on the back-ground of this Atman.

—Shri Gurudev Ranade

A FLIGHT INTO THE REALM OF REALITY

—Shri. K. K. Adkar

Should I call it "A Flight into the realm of Reality" or "A Dive into the deep ocean of Blissful joy" ? I leave it to you to decide either way. For me, it makes no difference as the vision I experiance within and outside is one and the same.

1.1 The final destination of the life's journey is God. There are ever so many routes to reach that destination. The main routes as described in our ancient scriptures are: Karma Yoga, Bhakti Yoga, Jnana Yoga and Raja Yoga. The sages, saints and philosophers, who have traversed by the above paths, have left behind them the vivid memories of their mystic experience. This serves as a source of inspiration to all those who desire to undertake their journey towards this end. It is also heartening to note that the sages and saints who have traversed on the above path, have posted certain lamp-posts enroute, which are still dazzling with luminous lights. These lamp-posts serve as a bacon light to all the seekers of God.

2. The Shortest Route

The span of life being very short and the journey towards God being very long, it would be necessary to invent the shortest route to reach God, within the span of this life itself. For this, it would be all the more necessary to take the help of our ancient scriptures. The very essence of Indian Philosophy is contained in the following pithy sentences appearing in the Upaniṣads.

सोऽहं ।
अहं ब्रह्मास्मि ।
तत् त्वम् असि ।

Taking a clue from the above philosophic thoughts, it shall not be incorrect if I say "know Thy Own Self and Ye shall realise God". The philosophy of realising "One's Own Self" has been forcefully advocated by Shri Bhagawan Ramana Maharshi in the recent past. The story of lord Ganapati going around his mother Parvati in order to complete the journey around the universe, as swiftly as possible, is well known in this regard. Viewed from this angle, the philosophy of knowing "One's Own Self" can be regarded as the shortest route for reaching God.

2.1 I would like to place my views in support of the above contention before the enlightened readers, so that the churning of thoughts may take place and the nectar of eternal truth may emerge from this churning, which could be served to the entire mankind in the form of a delicious drink. This nectar like drink, would I am sure provide blissful joy and eternal happiness to the entire mankind.

3. Self-Realisation

Remember, as Swami Vivekananda has rightly put it, "Each Soul is potentially Divine". Since God is omnipresent, the entire Cosmos is filled with His Divine Power, which controls and directs the activities of the entire universe. If our little eyes can contain the entire universe and that our mind can reach any part of the universe within a twinkling of the eye, be sure that we are not an insignificant creature, but a part and parcel of that great power called 'God'. Each one of us is a small power-house of that Great Power. Thus, God in my opinion is an unseen Divine Power, which manifests itself in any form or spirit, the blissful existance of which can be

experienced by intuition alone. The true nature of God can be briefly described as under. He is omnipotent, omnipresent and omniscient. He is beyond time and space Eternity is His nature and Infinity is the limit of His region. Blissful joy is His existance.

3 1 Our efforts should therefore be directed towards identifying ourselves with that Divine Power called God. Let us all therefore make up our mind to take a flight towards that destination by taking our seat in the most modern space-craft, which can be most appropriately called "space-craft Self-Realisation". It is a unique space-craft ideally designed to achieve results beyond the comprehesion of any scientific laws of this Earth. For, its construction is based on the concept of philosophy. The logic of philosophy lies in its magic, in the sense that it is beyond the comprehension of any science. It is for this reason that Shri Aurobindo has rightly said that "the logic of the infinite is the magic of the finite". With so much of introduction regarding the space-craft mentioned above, it is likely that you are more anxious to know many more details about the same. Let me therefore describe its unique nature, so that it may be helpful for you to decide about the journey to be undertaken by this most wonderful space-craft.

3.2 It is a space-craft fitted with four engines comprising of Karma, Bhkti, Jnana and Raja Yoga respectively. When the first two engines are switched on, it takes us to any part of the world by surface route within a twinkling of the eye. When the third engine is switched on, it takes a flight right into the space of Reality, with such speed that no computer on Earth can measure it. When the fourth engine is switched on, it takes a dive into the deep ocean of blissful joy, where the light of Atman would be found, which could be compared to the light of millions of Suns

put together. When all the four engines are switched on, it moves with such a tremendous speed and occupies the entire space within a fraction of a second and looks as though it is stationary in one place. This is the nature of the space-craft by which all of us have to make up our mind to travel together.

4 The Mystic Creation ef the Universe and its Purpose

Out of nothingness (i, e. unseen power of Divine self) the universe was created. Its main purpose according to my view, was to serve itself as a mirror to the mankind, so that one could enjoy the blissful joy of experiencing one's own existance in each and every creation of the universe and thus help to establish one's own identity with the universal self. What we see around us, is the manifestation of the Divine self in a variety of forms. Swami Vivekananda has rightly observed that "Unity in variety is the plan of the universe. As a man, we are separate from animal or plant, but as living beings, man, woman, animal or plant are all one and as existance, we are one within the whole universe. The ultimate unity in the universe is seeking unity with God, the creator of the universe". Presumably it is for this reason that our Indian philosophy proclaims that the univese is unreal. For, it only provides us a media through which one could establish one's own identity with the Greater self (i. e. God). Once this is done, the most exciting thing takes place, symbolising the merger of one's own self with the Universal self. (i. e. God). After such a merger, only the Infinite Reality would pervade every where. It is towards this Goal in life, we have to undertake the present journey.

5. Basic Preparations for the Journey

When we talk of any journey, the hectic activities for collecting various materials required during the period of

the journey, would crowd our mind and the activities would continue unabated till the last moment of commencing the journey. But this journey being of a unique nature and being aimed at achieving the highest goal in life, the preparations required to be made in this regard differ substaintially. What is required in this respect, is not the accummulation of various materials but their renunciation. As per the rules of the present journey, no luggage of any sort is allowed to be carried by the passenger while on this eventful journey. The term luggage has been defined as the vices accompanying the physical body and mind, including the Ego self. Once these are meticulously eliminated, then only one is considered to be eligible to undertake this historic journey. An automatic "vice-detecting device"has also been installed at the entrance of the space-craft, so that the eligible ones only would get admission in to the space-craft. This, in other words would mean that we should purify our body and mind simultaneously before we venture to seek admission in the space-craft.

5.1 Purification of body and mind is a topic by itself, which requires to be dealt with separately in greater details. It would therefore be enough if I suggest that the following steps may be taken in that direction:—

(i) It should be remembered that cleanliness is next to Godliness. Since our body is the temple of God, it should be our prime concern that the body should be kept as clean as possible, so as to make it fit for habitation by the Pure Self (i. e. God) Once this is done, our body would become as transparent as a glass and begin to emit the light of the "Pure Self", to the great delight of one and all. Thus, the cleanliness of the body, would make us to be constantly aware of the existance of the 'Pure Self' within our heart.

(ii) Since each human body, each animal and each plant being the temple of 'Pure Self', each one of us, has a duty towards the entire humanity, towards the animal world and the Nature in general.

(iii) In order to discharge our duty towards Humanity, Animal World and the Nature, it would be necessary to equip ourselves with a pure mind. It is only the pure mind that can help us to establish more friendly relations with the outside world.

(iv) The purity of mind can be achieved by practising the following virtues in our day–to-day life :—

Honesty, Integrity, Truthfulness, Non-violence of body and mind, Benevolence, Sympathy, Morality and Activism may be regarded as some of the main virtues to be practised in our daily routine. To support this, we must have unflinching faith in the existance of God, and we must firmly believe that all our duties and actions are guided and controlled by that Great Power alone, called 'God'. It is this kind of realisation that would evict the Ego from our mind and thus smoothen our path for discharging our duties selflessly towards the Humanity, Animal world and the Nature alike.

This in short, is the brief description of the preparations to be made before we embark on this eventful journey.

6 An Exhilarating Experience of the Journey :

When the body and mind are so purified, one loses one's own physical identity and begins to recognise oneself as part and parcel of that Greater Self. Even the "Space-Craft Self-Realisation" in which one has taken a seat, would appear to him as having been made up of the same substance from which the "Individual Self" is made up. The four engines described above, would appear to him

as having been the integral part of his own self, gifted with the tremendous power of the Greater Self. Each individual Soul occupying the space-craft would have an exhilarating experience of having assumed the form of Purusha, reflecting the light of millions of suns put together. This is the moment, when all the four engines of the space-craft get activated and within a fraction of a second occupy the entire space with a tremendous speed. This is the moment when the individual self merges with the Universal Self i. e. God. It is to this realm of Reality to which our "Space-Craft Self-Realsiation" is going to take us. This realm of Reality is not different from that traversed by the surface route, where the rivers of Bhakti would be found flowing merrily and where duties would be found performed with selfless and devoted service, considering each individual soul as part and parcel of that Divine Self Thus, a state of blissful joy and eternal peace would be found established through out the world. As regards the dive taken into the deep ocean of blissful joy by the simultanious activisation of the fourth engine of the space craft, the blissful joy one experiences at the sight of the Atman reflecting the light of the millions of Suns put together, is not different from that described above. May I therefore conclude this article by wishing an exhilarating journey for all my readers, who are ready to join the flight. by the unique space-craft into the Realm of Blissful joy !

Celebration of God's Name

By that celebration the devotees have destroyed the Raison d'etre of repentance. Sin has been banished out of the world. Self-control and restraint have ceased to have any efficacy. Places of pilgrimage have become of no avail.

The way to the abode of Death has been destroyed. What can restraint restrain now ? What can self-control **control**? What can places of pilgrimage purify ? There is no impurity which can be taken away. Thus by the celebration of my Name, they have put an end to the misery of the world. The whole world has become full of joy. Such devotees create a dawn without a dawn. They infuse life without nectar. They show God vision to the eyes of the people without the travail of Yoga..... All at once they have filled the world with happiness. One among many mortals may go to the home of God after his death; but these have brought down God upon earth. They have illumined the whole world by the celebration of my Name..... They are right royal like a lion, but are full of compassion. On their tongue, my name dances without interruption– the Name which it would take a thousand births for one to be fortunate enough to utter. I do not live in Vaikuntha; nor do I inhabit the disc of the sun; I traverse the heart of the Yogins; but before those who celebrate my Name, I am to be always found if I am lost anywhere else. They have become so infatuated with my divine qualities that they have forgotten place and time, and I have been the source of joy to them in their vocation of God-celebration.

—Shri Gurudev Ranade

CONSTRUCTIVE SURVEY OF UPANISADIC PHILOSOPHY (BY DR. R. D. RANADE)–A REVIEW

-**Prof. S. G Mudgal**

An attempt is made to write a history of Upanisadic philosophy (Constructive Survey) in terms of modern method. In trying to present it in the garb of European thought or Western terminology it was incumbant on Dr. Ranade not to do injustice to the letter of Upanisadic philosophy. Hence, Philosophical and philosophical considerations were equally important. In all this Dr. Burnet was his ideal. The method Dr. Burnet followed and adopted in interpreting Early Greek Philosophy with reference to original sources was to Dr. Ranade a model. He wished that even as Burnet's method revolutionised the study of Greek thinkers, his Constructive Survey would revolutionise the study of Upanisadic Philosophy.

Dr. Ranade holds that Upanisads contain not one system of philosophy, but systems of philosophy rising one over the other like the Himalayas. If Upanisadic philosophy is to be made intelligible to the West, the survey of Upanisadic philosophy should be according to the methods adopted by Western thought.

Though Garbe and Oldenberg had tried to work out the development of the systems of philosophy (orthodox and heterodox) from the Upanisads, the work was not thorough. Hence, he has undertaken to trace these systems to their sources in the Upanisads. Not only that, he has also tried to work out systematically in what respects, all the later Vedantic systems of Śankara, Ramanuja and Madhva could

be traced to the Upanisads, as to a parent. He claims to have adopted an objective method of presentation by going to texts of the Upanisads unbiassed by any theological interpretation of the commentators or Acharyas.

By his presentation of the analysis of the epistemology of Self-consciousness which we come across in the Upanisads, he has tried to rebut the Western criticism of the Upanisads, as the works of 'a crude age, a deteriorated race and barbarous and unprogressive community". He points out that the Upanisadic philosophy is not block philosophy and that it is not pessimistic.

Thus the work is both analytical and also constructive. It is analytical as it focusses its attention only on the Upanisads and groups the various problems of Upanisadic thought under suitable headings. It is constructive in this that it gives a synoptic view of Upanisadic philosophy He himself suggests a proper description viz., it is a systematic introduction to the problems of Indian Metaphysics. He also points out that the teachings of the Upanisads converge towards the realisation of the mystic goal. He calls Upanisadic Mysticism as Rational mysticism.

'Constructive Survey' without doubt is a great work and Dr. Ranade has become the Burnet of Upanisadic philosophy. However, this great work is not without its problems. Some of the difficulties are worth mentioning.

1) In Greek philosophy the chronology of the philosophers and their works is known. We know roughly, when they lived and what they wrote. This cannot be said of Śrutis. We do not know even roughly, when the Upanisads were written, (we call them apauruṣeya) and who wrote them. We also do not know even roughly which of the Upanisads, even amongst the Upanisads of Ṛgveda, was the first one. We

do not know, how many Yājnavalkyas there were (we have a book called Yoga Yājnavalkya too), and how many Uddālakas? For Uddālaka occurs in Bṛhadāranyaka Upanisad and also Chandogya Upanisad. Are they one and the same or different?

Aggain the various Vallis (i. e, ananda valli etc .....) and Brāhmanas (i. e., antaryāmi Brāhmaṇa and Maitreyi Brāhmaṇa etc....) or chapters, were they arranged in the order they are now available with us or were they originally in that order?

Without some knowledge of all these and many more problems, it will be difficult to write a " Survey of Upanisadic philosophy" in proper chronological, historical and developmental order.

2) Can we truly separate Upanisads from Vedas? Vedas have, as all of us know, four angas: 1) Samhitā 2) Brāhmaṇa 3) Āraṇyaka and 4) Upanisads, Upanisads are called Vedanta, not only because they come last but because, Vedanta is Veda Nirṇaya or the essence of Vedas. That being so, the Upanisads should bring out the Vedic philosophy. What this Vedic philosophy is, very few or no Indian philosopners (except Madhva, Aurobindo and Swami Dayananda) have tried to present.

As Veda Nirṇaya, the Upanisads cannot be said to be giving different philosophies. This seems to be the reason for the interpreters or Acharyas' attempts to give one systematic body of thought as Vedānta (like Śamkara, Rāmanuja and Madhva etc.)

F3) Dr. Ranade while comparing the elemental substances of the Upanisads with those of Greeks viz, Air, Water, Fire and Earth, has forgotten or seems to have forgotten an

important point. The elements in the Upanisads (some) are not just material substances, but are abhimāni-devatās of the elements. Upanisads advocated a sort of pan-spiritualism. The Greek elements are essentially material. They do not have the concept of abhimani-devatā in Greek philosophy.

4) Dr, Ranade sometimes speaks of Philosophy of Yājnavalkya, Uddālaka ond Janaka etc.... It raises certain difficulties. For example Uddālaka occurs in Bṛhacāraṇyaka Upanisad and also in Chandogya Upanisad. Are they two or one? Again the Antaryāmi Brāhmaṇa where Uddālaka occurs, is Ramanujiya in approach; whereas the Śvetaketu Āruṇi dialogue leads to "Tat tvam asi", which is open to many interpretations. Again, the position of Yājnavalkya as we read in Antaryāmi Brahmaṇa appears very much different from Maitreyi Brāhmṇa. Hence, how to structure a systematic philosophy of Uddālaka and Yājnavalkya, is the problem.

5) Dr. Ranade's method falls short of being objective in fact no one can claim objectivity in understanding Upanisadic philosophy Dr. Ranade's commitment to Mysticism and Advaita are clearly seen in his understanding of the Upanisadic philosophy. We should not forget that he did belong to a parampara (and continued to be so) long before he wrote the "Critical Survey".

6) His essay in trying to trace the Heterodox systems like Buddhism etc., is difficult to appreciate. A word here or an expression there are not material evidences, as it is possible, that the terminology and expressions might have been in common use in Sanskrit language. In reading heterodox ideas we will be reading too much perhaps.

(7) His obsession with Advaita seems to send him in search for roots of Advaitic doctrines in Upanisads. One such doctrine is Māyāvāda. He finds it even in those

Upanisads which even Śaṅkara neglected and never cared to write commentary on. It is now a generally accepted fact that Māyāvāda is not Upanisadic, but seems to be an alien inroad into the Upanisadic Philosophy. One of his illustrious students Dr. C. D. Sharma who is a committed Advaitin, has clearly admitted this. In a book recently published in Marathi, on Indian Philosophy, the author Prof S. H. Dixit, while accepting that Māyā was not Upanisadic, justifies it, as it helps the Advaita in properly understanding the Upanisadic Philosophy (P. 264, Bharatiya Tattvajnana).

(8) There are other subjects too, like Psychology of the Upanisads, Epistemology of the Upanisads etc..... ....Some rudimentary suggestions of these problems are given here and there. The Upanisads do not appear to have been systematic treatises. They (most of them) are inspired dialogues or Āptagoṣṭhis, between thinkers and seers of the time. This seems to be the reason for the Acharyas to develop their own Epistemology, dialectic etc. to suit their own interpretation or to interpret the Upanisads to suit their own Epistemological and theological predelictions.

The greatest merit of the work is, it is an encyclopaedia of Upanisadic thought and a remarkable reference book. However, it does not seem to have had the expected impact on the Westerners' understanding of Upanisadic philosophy. If in the west, there is a better appreciation of Indian Philosophy, it is not so much due to the 'Constructive Survey" but due to the Scholars learning Sanskrit and studying Indian Philosphy, under Indian Masters, and exchange of Scholars.

Mystical Emotions

The duality, that so long existed between the self and the world, now ceased to exist. The mind became immediately composed. Internally there was a feeling of joy. Externally there was a fading of the power of limbs. From top to toe, the aspirant became full of horripilation, as at the beginning of the rainy season, the body of a mountain becomes overspread with grass. Drops of sweat crept over his body, as drops of water creep on the moon-stone, when it is touched by the rays of the moon. As an unblown lotus swings to and fro, on the surface of the water, on account of the bee which is pent up inside its petals, similarly, the body of the devotee began to shake on account of the feeling of internal bliss. As drops of camphor fall down when the core of the camphor plant opens out, similarly, tears of joy trickled down from his eyes. As the sea experiences tide after tide when the moon arises, similarly, his mind experienced surge after surge of emotions. Thus all the eight Satwika emotions began to compete in the mind of the mystic and he sat on the Throne of Beatific Joy.

—Shri Gurudev Ranade

BOOK REVIEW

The Wisdom of Saankhya, by K. P. Bahadur, Sterling Publications, Delhi and Bangalore, Reprint 1988, pp. vi+222, Rs. 125/—.

Dr. N- G. Mahadevappa

The book under review, **The Wisdom of Saankhya,** is one of Sri K. P. Bahadur's six volumes in **The Wisdom of India Series** devoted to introduce the six systems of Indian Philosophy. This volume is based exclusively on the **Saankhya Pravachana Sootram** which is attributed by the author to Kapila, and which, as the title itself indicates, is a presentation of the Sānkhya Philosophy in Sanskrit aphorism. The author has in his own way transliterated (but without using the normally accepted diacritical marks), and translated the **sūtras** into English. He also gives a short commentary to every **sūtra.** The book is divided into six chapters called "Books".

The Book I aims at providing a short exposition of most of the well-known Sānkhya doctrines. The main ones are as follows: (1) The three-fold misery (**tāpatraya**), necessarily associated with human existence, cannot be permanently terminated by such ordinary means as medicine, sacrifice, sorcery, etc. These means only postpone it or allow for its reappearance in a different garb. To put a permanent end to it is nothing but to achieve permanent liberation, (**mokṣa** or **kaivalya**) which is the **summum bonum** of a wise man. (2) The puruṣa (soul), being always pure and inactive, does not suffer misery or pain. Pain and suffering are the modifications of the mind, which is not the same as puruṣa. (3) The puruṣa is so essentially

different from prakṛti that it cannot influence or be influenced by, prakṛti. (4) The root cause of liberation is **viveka** (discrimination) between what is prakṛti and what is puruṣa, as that of bondage is **aviveka** (non-discrimination)

Book II deals extensively with the Sānkhya doctrine of evolution. Prakṛti which is non-intelligent evolves everything except puruṣas who are conscious. It is subtle originally and in course of evolution it goes on becoming grosser and grosser. It evolves without any external influence. The only thing that is external to prakṛti is puruṣa who is inactive by nature. But evolution is said to take place only in the presence of and for the sake of puruṣa, but not by the agency of puruṣa. Kapila's contention is that though the same prakṛti is associated with different puruṣas, the difference between persons is due to difference in their **karman.**

Book III is intended to establish that **Vairagya** (dispassion) which leads to the redeeming knowledge (**vIveka**) is vitally important. **Vairagya** cleanses our mind which as a result is able to have effective meditation, which in turn leads to knowledge. Like all schools which emphasize knowledge as a means, Sānkhya advocates the theory of **jivanmukti.**

Book IV illustrates by means of mythological and historical analogues how one can attain liberation, while Book V is an attempt to demolish the possible and actual rival theories. The rival theories considered here are theism, Nyāya theory of inference, Sphoṭa doctrine of meaning, the Advaita theory of avidyā, etc. The Book VI, in addition to being a summary of the earlier proceedings, advances new arguments in defence of the Sānkhys doctrines.

The book is useful to the general reader in two ways. (1) The Sanskrit sutras are rendered into easy and lucid English and are further elaborated in the form of commentary. A beginner especially, finds no difficulty at all in understanding the essence of the Sānkhya philosophy, thanks to the efforts of the author. (2) The book also contains a "General Introduction" (which appears in all the six volumes of the Wisdom of India Series) which helps the reader to understand Śankhya philosophy vis-a-vis the remaining five systems of Indian Philosophy in their essence.

There are, however, many loopholes in the book. To mention a few : (1) The author (i e. the translator and commentator) thinks that historically Saankhya Pravachana Sootra is older than Īśvara Kṛṣṇa's Saankhya Karika. In fact, according to him, Sānkhya was foundad by Kapila and the latter's work is the original and the oldest of the Saankhya works. He does not, however, offer any justification for this claim or for the claim that Kapila belongs to 6th century B C. (p 10). Scholars are of the opinion that such a claim is false and baseless. Prof. M. Hiriyanna thinks that Saankhya Karika of Īśvara Kṛṣṇa is the earliest work on Sankhya philosophy and belonge to the 5th Century A. D. (see his Outlines of Indian Philosophy p. 269). He and Prof. S S. Suryanarayana Sastri are of the firm opinion that Kapila's work cannot be earlier than 14th Century A. D. Moreover, the internal evidences like criticism of Vijñānavāda and Śūnyavāda, though not by name, unmistakably suggest that Kapila cannot be earlier than second Century A. D. because it is by then the different Schools of Buddhism had been clearly established.

(2) The author's claim that "Although these (six) Schools (of Indian Philosophy) have varying philosophies, there is also a kind of unity in them. They are different view points of one truth" (p. 7) is difficult to digest. He does not state what this one truth is, let alone defend his claim.

3) On many occasions the author tries, unjustifiably, to read theism into Kapila's Sankhya. For example, while interpreting I, 92, which states "God cannot be proved" ("Eeshwara asiddheh") he says that "It should be noted that it is not said that God does not exist. only that the evidence is not there" (p. 75). What he wants to convey, at least suggestively is that Kapila is a theist. True, Kapila does not "say" that there is no God, but certainly "means" it. Similarly, while commenting on V. 2, which states "the fruit follows from the merit or demirit of actions performed, not because the World is governed by Eeshwara" he asks us to note that "it is significant that the existence of God is not denied. The expression **Eeshvara adhishthe** (that which is presided over by God) signifies that the fact that there is a God directing creation is admitted. What is denied is merely the belief that He can distribute deserts to individuals in some manner other than according to their work" (p. 157). But if we analyse carefully the other Sutras of Kapila it becomes evident that Kapila rejected God, not only because His existence cannot be proved, but also because theism did not cohere with what he preached. If he could take pains to prove the existence of Puruṣa and Prakṛti in which he believed, he could as well take pains to prove God's existence, if he entertained such a belief. Moreover, the fact that he assigns the function of creation (or evolution) to **Prakriti** and the argument that **prakriti** which is the root of creation is itself rootless, otherwise it could not be called a root (I. 68), together prove beyond doubt Kapila's atheistic tendency, If there were God, He would be 26th principle over and above the puruṣa and the 24 principles of prakṛti. But Kapila does not speak of 26th principle. He positively rejects God as efficient cause, omnipotent, etc. Moreover, he does not recommend **bhakti** (devotion) as a means to liberation (I, 92–95).

4) There are also a few cases of self-contradiction.

a) The author's explanation of I. 19, that "The knower is

puruṣa, the known prakṛti; puruṣa is consciousness, prakṛti is non-consciousness.... puruṣa is object, prakṛiti subject" is blatantly self-contradictory (p. 49). Similarly, the statement that "the subtle body is believed to last through a cycle of creation and dissolution (pralaya) ..... But in pralaya it ceases to exist" (p. 122) is another case of self-contradiction.

There are also many printing errors which could have been avoided by the printers.

The chief question of the relation between the non-intelligent but active prakṛti and the intelligent but inactive puruṣa requires a deeper analysis specially in view of conceptual clarity. Seen from this angle, the author's attempt at the explanation, traditional and sketchy, is very inadequate. Let us hope these limitations are left behind in the next edition.

Mind on the Rack

I have become mad after Thee, O God ! I am vainly looking in various directions for Thee. I have left off all Samsara and the worldly manners. My eyes pine after seeing Thy form of which my ears have heard. The very foundation of my life is shaken and I pant without Thee, as a fish without water..... Shall I ever be fortunate to enjoy Thee without a moment's respite ? When, O When, shall I enjoy that mental state ? Shall I ever be so fortunate as to reap the divine bliss ? Will ever God be pleased to give it to me ?..... Save me, O God ! from the wanderings of my mind. It is always agile and never rests for a moment. Be not now indifferent to me. O God ! Run to the succour of this poor soul. Run before my various senses have torn off my mind into pieces. All my personal endeavour has been at an end: I am only waiting to have Thy grace I know my own faults too well. O God ! But I cannot help the wanderings of my mind. Now stand between myself and my mind and show Thy compassion. I have solely become a slave to my senses Be not indifferent to me O God ! however wicked I may be.... Don't fail to do Thy duty. O Compassionate God ! It becomes us to commit sins, but it becomes Thee to succour the unholy

-Shri Gurudev Ranade

THE EPILOGUE – Second Volume

Author : Dr. H. C. Paul, M A., D. Litt.

Price : "The book is priceless. Amulya, or Beqimat..... the self existent of eternal life be established.... being uprooted of all psycho-physical values (or Mulya.) "

—Prof. **T. F. Bidari**

The great work of religion and philosophy- the magnum opus of the eminent Persian scholar Dr. H. C. Paul is dedicated to his guru-Swami Swarupananda Giri which means " I am Lord of Myself, an embodiment of the beauty of the Blissful Self". There are five chapters, covering 582 pages; and main portion of the text, about 326 pages is devoted for the topic of special importance-Epilogue (of the Self). There are opening quotations which are auspicious and are portions of sacred hymns-Quran, Aṭṣā-vakra Śamhitā, Panchadashi, and poems of Persian poet Shabistari.

The author, says "The role of my Epilogue is to show its earnest readers the straight, right or direct path or gate-way that leads to the realization of the self". In his preface he gives description of Epilogue in the following words, "In short I like to assert that my Epilogue will be an interesting study for the students of comparative Religion, and specially for the inquisitive philologists to realize the mystery of the self". It is not a monologue nor an epilogue; it is a book of books, the Ganges of knowledge, flowing from Rumi's philosophy to the most accredited work of Advaita philosophy–Aṣṭāvakra Samhitā.

"May the readers be happy; and my noble readers of the Epilogue by foresaking all mutual mental conflicts, be liberated of their selfish ends and thus be knowers of the mysterious Good Self, Brahman or Dhatu's–Sirf, the unmixed Essence, which is universally unique, One with no otherness, always Pure, ever Free, without birth and death and is living eternally.

There is a brief introduction of about seven pages, relating the summary of story left incomplete by Rumi. To know the words, one must have the enlightened heart, says Rumi. "The words not told are surely known to those who have enlightened hearts". So he left his work incomplete. Then follows 'The Last Episode of the Mathnavi'. covering about 97 pages devoted to the description of laziness and idleness of Prince. Although short in length the Episode of Prince shows poetic excellence related to supremacy of spiritual experience. The 'magnum opus' 'Māthnavi' stops so abruptly and effectively in the second section (page 100) that the revelations continue in the heart of his disciples. This is the eternal meaning of spirit of divine poetry. The poet lives in his poetry which moves the sensitive heart to ecstatic feeling. In reality poet must be a perfect man and pure soul, to move other poets who follow him to excellence and brilliance of life Mufti sings the glory of poet in the following words : 'The remaining of all this speech which is beyond language, is in the heart of that person who has an ever living life. I sought the assistance of him who is of pure soul..... In the concluding episode of Māthnavi there is a mention of story of three princes, symbolic of the three aspects– sensual, intellectual. and spiritual aspects- of the king of universal Reason.

In the story the three sons are eager to meet the princess of China. The Arifan, Knower of God, is idle, lazy and silent 'The true muslim must know the higher self and be a perfect man.....'. Then abruptly Māthnavi stops What

more can be written as the story of self? His son Sultan Walad continues Khatima, and describes the nature of higher stage of death of Darvish. In the fouth section there is Ikhtitam by Mufti Ilahi Bakhsh. This is Māthnavi lengthened. ..... Death means, to give up lower self In praise of Rumi he sings, 'O, thou leading self,..... told me in secret the power of perfection. ....There is divine assistance by Rumi.' In the fifth section there is the untold, unending mysterious story of the self — The Epilogue Story stops, but not of the self; and it runs as the description of the indescribable self Ātman, — the soul, the highar self. Brahman or 'Dhatu's - Sirf',

The self is known after we destroy the body complex, says Aṣṭāvakra. The essence of self is not for the carnal person. As shown by Vidyaranya, the self is not to be limited to body, for it is .ashariram'. Rumi in the same strain says, I am nothing'. The Hindu thinkers and Suti saints regard Ātman as 'Hypostasis'. "As individual is adorned by gods if he knows the supreme self, the shining one to be himself." Self is the empire of Light and Reason .. Rumi mentions that there is garden 'Gulistan' which is hidden from common man. ... Willy nilly we are always advancing towards the self, with egoism of mind being submitted to the higher self. In this context the author quotes aptly R. Tagore "O, Savita remove off this covering from my body, which is furnished of subtle fiery glimpses of your Light that makes every minute particle of my bodily forms ..... beyond all those is hidden your lustrous beauty. Let that be expressed in my auspicious vision. ... Prajna is important concept and it is higher intuitive faculty of consciousness. We always know the self and that means we have Prajna; and yet we presume that we do not know the self. This is Pramāda, indifference which is a real danger.

There is an emphasis on the renouncing of scriptures this is a bold statement of jnana path. We need Guru, the Jnani,

according to Aṣṭāvakra. The world and its phenomena, explained by scientific discovery are not real, when we take the internal view of spiritual experience and its reference to depth of māya and its denial. There is mention of Rudra Mantra, which means as follows : one, who has teken shelter on the conveyance of knowledge as shelter on the water (of life) for liberatin from fhe most troublesome worldly concerns, can easily with all happiness surpass those boundless watery compasses. Rumi says "Know it for certain that all forms of letters (sounds) are only a acare-crow (standing) at the vineyards of the essence of life and supreme state of heavenly pleasure."

Nuiq Jan ra randa's Janisti-Mathnavi, "Ma Shiva Allah"— there is nothing beside He. We must not pay excessive regard for the hedge, for it may spell ruin for the vineyard..... We need not even think of one or many, for the infinite indivisible self is real and its realization is the Summum Bonum. These immortal words come to a close; we take final rest in the non-dual self.

The study of self, the over-self, is lucidly presented to readers of Indian and Perslan literature by the author who has dived deep in Indian spiritualism. We can briefly distinguish between mind and self, or between lower and higher self. Upanishads have distinguished between Parā and Aparā Vidyā, Here in the second volume, H C, Paul has mentioned the distinction between the knowable, or between God and Self, in such a subtle manner that only sādhakas and pandits can understand the nature of indescri-bable joy of pure awareness of self. Even to say that we know the joy would mean that we have lost sight of the eternal self or Ātman, This reminds us of Shankara philosophy— the Advaita philosophy of the lore. How does the speech or word catch the nature of supreme Brahman ? There is elaborate reference to Om, nature of Nāda, and emanation of speech by the grace of Devi The eternal questions of eastern and western philosophy find subtle

answer in the exposition of self which, though seemingly contradictory, as it is far and near, is in reality that beginning and end of existence qua-awareness. To go on the high road of inquiry and investigation, there is a need of Guru's guidance, mothers's grace and revelation of the eternal sound and inteiligence. All these conditions are fulfilled by the masterly touch of the author who has laboured hard te weave into unity the pieces of scriptures and Tantra system. Although we are very familiar with Upanishadic quotations and Mantras, we are lured by the reference to poetic excellences of Rumi, and worldly wisdom of Indian saints and sages who have spoken of the beauty of silence and world,

The saga of self continues unabated and uninterrupted for the mystery of creation, the mystery of space and time, much like the mystery of self, abound with joy of limitless expanse. The writing in the tone of soliloquy of a sage, continues from scripture to scripture and from culture to culture, never at any stage, restricting the elegance of Flow of Ganges of eternal joy and mirth. A reader may pause for a while and he may feel bored with prolific writing about the nature of self; or else he may feel uneasy with repetitions of thought of absolute nature. This is experience of a lay-man with common place imagery and thoughts. Rumi's poetry ranks the highest in Mystical experience and depiction. If we loose sight of the supreme joy of mystical poetry, we are the ignorant laity lost in the jungle of doctrines and siddhānta. But, for the brave explorer, who can cross the jungle of thought and theory, there is 'Eldorado' - the golden land of Divinity, True poetry of a sage goes beyond 'Supramental experience' right into the depth of 'Heart' or pure awareness Hence the prolificity has meaning- the subtle meaning which is grasped after repeated reading of the seemingly dry literature of poetry and philosphy. Hence no apology for

lengthy writing and lengthy review. The only condition for the study of elaborate and prolific literature of Ātman, the self is to know the eternity in time and space, and to grasp the absolute in relativity, although for a non-poetic and non-sensitive person it may seem quite impossible. Length is necessary for mental satisfaction of the purposeful seeker of truth. If a reader enjoys lengthy discussion and numerous scriptural quotation it is so much the creit for the reader, who has perception or rather apperception of the infinite in the finite.

In spite of all the merits of wisdom, there is some element of 'scholarship' and knowledge of word, appearing et passim, for the author is well-versed in linguistics. Pandits some times show creation and language as real manifestation of the eternal. Some readers may agree with this view of manifestation of sound as language and expression. So for the real positivists and scientists the detailed discussion of the language and etymology may be quite appealing. In Upāsanā one can be refering to the internal awareness of Heart as shown by the sage Sri Ramana Maharshi. Or else one may refer to the sensibility of art, aesthetics and language as a guide to empirical mind. In any case one has to be very conscious in the sacred method of seeking reality in creation and manifestation of sound .... There are many references to equivalent phrases in foreign languages. The etymological references occupy too much length of spiritual topics in the book; and some passages are purely devoted to a linguistic aspect of expression without reference to the real nature of 'Parā and Paśyanti' of Tantra system. We may not expect the volume to be all-inclusive book of Vidyā or Sat; but the linguistic references do not point to mysticism or intuition-Anubhūti. For any sādhaka after reading many linguistic references, the way to eternal sound Om is open in the deepest layers of 'I'ness and Heart - the Bindu and Mahābindu. A book of descriptive and narrative narure need not explore all

subtlity of emanation of sound. Enough is shown in the last chapter. But the doubt remains - is silence the essential meaning of the sound ? There is a lingering doubt in our mind as we note the parallelism between Rumi's philosophy of Tasawwuf and Indian mysticism of Ātman. In spite of excellence of poetry, Rumi does not clearly hint at the significance of Ātman by his exalted feeling of Godness and wisdom. The core of Indian wisdom is the concept of Heart lotus and conceptless state of awareness. This is not found in other forms of the mystical literature of the world

In spiritual and divine poetry of Māthnavi and Sāvitri of Sri. Aurbindo, there is eternal message of joy and delight of supreme Heart. In prayerful mood we can remark as a dedication to Goddess Saraswati that the poetry of Rumi is a book of excellence and is a work of sublime literature. The divine poetry is a power of joy and delight; and hence it moves the soul to great height of ecstatic feeling. Unrivalled and unsurpassed is the power of poetry because it is expression of grace of mother supreme! Goddess Sarasvati in her mercy blesses the heart with limitless yogic joy and spiritual peace so that one is enjoying the vibrations of spiritual force of divine poetry, is dumbfound, silent, and yet thrilled for a very long time. Such is the value of divine poetry for the sensitive people living in troubled world.

The story of Ātman is unending. The divine poetry echoes in the temple of readers' ears, long after it is completed. Ātman and poetic feeling are two different spheres; but in the excellent work of intuition the line of demarcation does not exist. The book stops, but not the story of self; because the joy emanating from heart centre over-powers the faculties of perception and conception, and takes us to the world of timeless experience.

The subtle sound Om is eternal. So there is no need of any words to describe 'AKSHARA'. The volume concludes with brilliant passages from Aṣṭāvakra "Kva vidyā, kva avidyā" where is knowledge and where is ignorance .... ? We may add the mysterious word of Upanishat – 'Apīti' to mean the endless end. The story stops, and the silence speaks the glory of SELF !

Academy of Comparstive Philosophy and Religion, Belgaum

Quarterly Report

An Academic Council has been formed with a view to develop and promote the aims and objects of this 'Academy'— particularly publishing of at least one book on the philosophy of R, D. Ranade and also on some other religious topic.

The members of the Council are -—

1) Dr. B. R. Modak, M A., Ph. D.
2) Prof. S. G. Deshpande, Belgaum and
3) Prof. M. V. Bagi, Belgaum

This Council has started functioning and its first meeting was held in Gurudeo Mandir on 18-2-1990 which was attended by Dr. Modak and Prof. Bagi.

The following two books are expected to be out by the end ef this month.

1) Mystical Search for the Absolute, Motilal Pandit, New Delhi.
2) Glimpses of Dr, R. D. Ranade : Ed. Prof. B. R. Kulkarni, Solapur.

Donations are received from the following persona :

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We are grateful to these persons for their generous donations to this public trust.

The following persons paid Rs. 125/- each and enrolled themselves as Life-subsribers of Pathway to God.
1) Shri V. P. Kanitkar, 2) Shri B. B. Phadake and 3) Shri R. R. Nadagouda all of Dharwad. 4) Prof. M. L. Sharma, Jodhapur 5) Shri K. T. Naik, Central Ex. Deptt. Mangalore 6) Shri Saekhar, New Delhi 7) Dr. G. N. Kundargi, Mysore.

Shri V. G. Deshpande, who is well connected with a number of spiriritual institutions in Belgaum and has a religious bent of mind has been co-opted as a trustee and appointed Secretary, Board of trustees. We earnestly hope that the spiritual activities of the Academy will be developed soon.

The Punya-tithi Nama-Saptah will be held as usual in Gurudeo Mandir for 5 days from 2-6-1990. Sadhakas who intend to attend the same, are requested to intimate tha Secretary accordingly well in advance.

The Academy of Comparative Philosophy and Religion, Belgaum

(Public Trust)

Founded by Gurudeva Dr. R. D Ranade (M. A , D. Litt).

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To work for the spiritual unity of mankind and consequent peace and good will upon earth, bringing together intellectual and spiritually - minded persons throuh—

1. Spiritual symposiums
2. Study and research
3. Lectures
4. Meetings and conferences
5. Religious and philosophical publications

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1.	Sri Nimbaragi Maharaj	K. D. Angoram	2—00
2.	Sri. Bhausaheb Maharaj	and	2—00
3.	Sri. Amburao Maharaj	M. S. Deshpande	2—00
4.	Sri. Gurudeva Rambhau		3—50

Marathi

5.	कर्मयोग	डॅ. ह. रा. दिवेकर	2—00
6.	श्री गुरुदेव रानडे	प्रा. भा. र. मोडक सौ. वसुधा मोडक	3—00
7.	श्री ज्ञानेश्वर चरित्र	श्री. रा. ना. सराफ	8—00
8.	गुरुदेव रानडे व त्यांची पारमार्थिक शिकवण	श्री. ग. वि. तुळपुळे	15—00
9.	ज्ञानेश्वरांचे तत्त्वज्ञान	सौ. पद्मा कुलकर्णी	18—00
10.	श्री ज्ञानेश्वरांचे आत्मदर्शन	श्री. रा. ना. सराफ	40—00

Hindi

11.	भारतीय समकालीन दर्शनमे प्रो. रानडेके योगदानका समीक्षात्मक अध्ययन	प्रा. त्रिपाठी	40—00

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